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DEATH OF REV. HERMAN HALSEY.

Had our revered and beloved friend and co-laborer in the cause of peace, Rev. Herman Halsey of East Wilson, N.Y., who died March 24, lived to next July, he would have been ninety-eight! He was one of the earliest of the William Ladd converts and down to his death the American Peace Society had no warmer friend and no more generous donor. The writer recorded in his "Diary" a visit to Mr. Halsey June 10, 1886. He was then active and sprightly with no sign of abatement in mental vigor, moral stamina or religious fervor. He graduated at Williams College in the class of 1813, twenty years after that institution was founded. No member of his own or of the seven succeeding classes survives him.

He was an earnest and laborious minister of the Presbyterian Church. His last pastorate was at Niagara Falls. Reluctantly compelled by the state of his health to leave his chosen vocation he selected and "broke" a farm on the level lands near the village of East Wilson. This proved to be productive soil and yielded him a moderate competence out of which he contributed generously to the cause and kingdom of Christ. His convictions of the necessity of the peace reform—its harmony with the gospel and its ultimate triumph—were unshaken even in times of greatest darkness and adversity.

When Secretary Dunham, left by the sudden death of Secretary Miles to great responsibilities of a pecuniary nature, knew not where to turn except to God for help to save the Society from ruin and dispersion, the Lord would send by Herman Halsey for its relief "not once or twice" only, but until a brighter day dawned and younger men came to the rescue.

Mr. Halsey's last two or three years have been clouded by the infirmities consequent on his great age. He has reared a noble family, among whom are his sons Stephen H. Halsey of East Wilson, N. Y., Prof. Charles S. Halsey, Principal of the Union Classical Institute, Schenectady, N. Y., Prof. C. S. Halsey and Dr. Calvin C. Halsey of Montrose, Penn.

"William Ladd once spent a night with me" was the brief account which Mr. Halsey gave the writer of his conversion to peace principles and his subsequent interest and activity in the cause.

His Presbytery and College will suitably notice the death of this man of God and we hope hereafter to give in the *Advocate* some further account of one whom we had learned to love and honor.

H. L. Hastings, of Boston, speaking of the decay of secularism says: "In England, a few years ago, the infidel societies took in 1883 members; the next year 1500; then 1300; and so on, down to less than 500. Last year 13 infidel halls were closed."

THE PEACE PRESS.

We always welcome the monthly visits of *The Peacemaker*, *The Christian Arbitrator*, *The Christian Neighbor* (Columbia, S. C.), *The Arbitrator* (English), *Concord* and the venerable *Herald of Peace* (English). *The Friends' Review*, *Intelligencer* and *The Friend*, all of Philadelphia, and *Christian Intelligencer*, are always welcome. We are pleased to add to our exchanges, *The Christian Statesman* and *The Church Union*, which are as outspoken against war as the Peace journals themselves. The religious denominational journals are chary of the subject and the secular papers, with a few exceptions, seldom publish anything except news of the progress of Peace measures.

We can account for the silence of some journals and their rejection of well written communications only on the ground that their editors think these views not relished by their readers even as much as by themselves. The *Boston Transcript*, *The Watchman* (Baptist) and *Commonwealth* are hospitable to Peace principles.

THE WORLD'S FAIR AND THE WORLD'S PEACE.

In thinking over the possibilities of the World's Fair which 1893 is to see opened at Chicago, we have thought of suggesting that some way be devised for combining with it a congress of delegates from all countries, whose business it shall be to discuss the whole subject of international peace, and provide for its practical realization in the adoption of some scheme of effective arbitration. Why not? All countries will then be represented, and represented we presume by some of their best citizens. And if the object of such a fair be the promotion of commerce, what better subject can, on such an occasion, engage the attention of these representative men, than the means that are necessary for removing all obstacles which block the way to a suitable interchange of commodities between people and people. But is there any obstacle that is more formidable than the threat of war, unless it be war in actual progress? War upsets and deranges all things, but most of all (leaving out the Christian moralities) does it obliterate the paths of profitable trade: paths which are extremely hard to restore after the destroying storm shall have passed. If the various nationalities are to come hither to display their peculiar wares, accompanied with the mutual invitation to admire and to buy, ought they not also to bring along with the arts of peace evidences of their purpose to do what they can in behalf of peace itself? There will be at that time the sentiment of peace on almost every tongue; else why are they here? But something practical is demanded; and who shall respond effectually to this demand unless it be the merchants and manufacturers of an assembled world. Statesmen there are who talk of the principle of arbitration as a very grand one; journals of influence there are which throughout Christendom give to this principle their occasional advocacy—even congresses and parliaments there are which discuss and resolve it, but after all it will be left to the money-getters, the earth over, to construct a method for ridding mankind of the cyclonic curse of money-wasting war.—*Church Union*.